Suquelish Didache

The Suquis Didache
The Lord's Teaching Through Visions to the Suquelish Nation.

Introduction

The Suquis Didache: The Lord's Teaching Through Visions to the Suquelish Nation stands as the foundational cornerstone of our sovereign cultural and spiritual heritage. Presented not merely as a historical echo, this original text brings forward the sacred "Two Ways" the path of life rooted in divine love, communal charity, and moral integrity versus the path of death marked by self-destruction and lawlessness adapted directly for the identity and destiny of the Suquelish people.
Unfolding a sacred blueprint of civic responsibility, spiritual discipline, and transcendent vision, this opening volume charts the eternal principles meant to govern our hearts, our families, and our collective administration. It invites every member of the Suquelish Republic to walk uprightly, honor the sacred bond of our community, and anchor our nation in timeless righteousness.

As a foundational covenant of the Suquelish Republic, **The Suquis Didache** establishes the vital protocols for civic order, mutual aid, and spiritual vigilance.

Structure and Governance of the Text

The Two Ways: Lays out the fundamental moral dichotomy between the path of life defined by communal charity, integrity, and love of neighbor and the path of destruction.

Ordinances of Community Life: Details the practical administration of the Republic, including the stewardship of first-fruits, the regulation of public gatherings, and the upright conduct required of local stewards and leaders.

Visions and Prophetic Insight: Records the transcendent revelations given to guide the nation through periods of trial, reinforcing unity, resilience, and adherence to foundational principles.

Serving as both a moral compass and an administrative framework, this volume ensures that the heritage, culture, and sovereign path of the Suquelish people remain anchored in enduring wisdom and shared purpose.

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Dedication

To all the citizens, stewards, and builders of the Suquelish Nation, whose hands shape our sovereign future and whose hearts guard our sacred heritage;

And to the World Congress, dedicated to fostering mutual understanding, preserving cultural sovereignty, and upholding the enduring principles of peace and dignity among nations and standing firm in the faith.

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Chapter 1.

The Two Ways and the First Commandment.

There are two paths the path of life and the path of death and there is a massive difference between them within the cultural and spiritual framework of the Suquelish Republic.

The path of life is this: First, love God who created you and established our heritage; second, love your neighbor as yourself, and never do to another person what you wouldn't want done to you.

Stemming from the foundational teachings of the Christic Citadel, the instruction is clear: Bless those who curse you, pray for your opponents, and fast for those who oppose the Republic. What real credit is there in only loving the people who love you? Even outsiders do that. Instead, love those who oppose you, and you won't have enemies within our community. Steer clear of destructive physical and worldly impulses.

If someone slaps your right cheek, offer them the other one as well so you can remain centered and grounded. If someone forces you to help them carry something for a mile, go with them for two. If someone takes your jacket, hand over your shirt as well. If someone takes what belongs to you, don't demand it back just let it go. God will judge the unrighteous acts of men. A unrighteous man will likewise fall by it’s side.

Give to anyone in our communities who asks, and don't ask for repayment, because the Creator wants everyone to share our blessings freely. Anyone who gives according to this standard is in the clear and doing right by the people.

At the same time, take care with what you take: if someone accepts help because they genuinely need it, they are fine. But if someone takes resources without actually needing them, they will have to account for why they took them and what they did with them. They will be held accountable and won't get off the hook until every last detail is settled.

Because of this, a good rule of thumb for our administration of mutual aid is: Let your charitable gifts stay in your hands until you truly know who needs them and where they should go within the Suquelish Republic.

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Chapter 2.

The Second Commandment: Grave Sin Forbidden.

The second commandment of the Teaching is this:

Do not commit murder, do not commit adultery, do not exploit the vulnerable, and do not engage in illicit sexual or same sex immorality. Do not steal, do not practice magic, and do not practice witchcraft. Do not take the life of a child through abortion, nor destroy that which is born.

Do not covet the belongings of your neighbor, do not swear false oaths, do not bear false witness, do not speak evil of others, and hold no grudges.

Do not be double-minded or double-tongued, for a double tongue is a deadly trap. Your speech must never be false or empty, but backed up and fulfilled by your actions. Keep your word and do not make deals or promises you can-not fulfill.

Do not be greedy, rapacious, hypocritical, ill-disposed, or arrogant. Never scheme or take evil counsel against your neighbor.

Do not hate anyone; instead, reprove some with honesty, pray for others, and love certain souls even more than your own life under the guidance of this covenant.

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Chapter 3.
Other Sins Forbidden.

Citizen, flee from every evil thing and from every shadow or likeness of it. Do not be prone to anger, for anger leads to violence. Be neither jealous, nor quarrelsome, nor hot-tempered, for out of all these things destruction is engendered.

Citizen, do not harbor lustful thoughts, for lust leads to exploitation. Be neither a vulgar talker nor arrogant, for out of these things moral ruin is engendered.

Citizen, do not look to superstition or omens, since it leads away from truth and sovereign integrity. Be neither an enchanter, an astrologer, nor a seeker of hidden occult practices, nor be willing to look at these things, for out of all these falsehoods idolatry is engendered.

Citizen, do not be a liar, since dishonesty leads to theft. Be neither money-loving nor vainglorious, for out of all these things dishonesty is engendered.

Citizen, do not be a murmurer or a complainer, since it leads the way to blasphemy and division. Be neither self-willed nor evil-minded, for out of all these things discord is engendered.

Rather, be meek and grounded, since the meek shall inherit the land. Be patient, merciful, sincere, gentle, good, and always mindful of the words you have received by all men and weigh them in council with Christ and the scripture.

Do not exalt yourself, nor give over-confidence to your own ego. Nothing you do you do alone for God has blessed you with all you have. Your spirit shall not associate with the arrogant, but with just and humble companions shall you walk your path. Accept whatever happens to you as part of the journey, knowing that apart from the Creator nothing comes to pass within the world.

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Chapter 4.

Various Precepts.

Citizen, remember night and day him who speaks the word of the Creator to you, and honor him as you do the Lord. For wherever the sovereign rule and truth are uttered, there is the Lord.

Seek out day by day the fellowship of the saints and just ones, in order that you may rest upon their wise words. Do not long for division, but rather bring those who contend into peace within the body. Judge righteously, and show no partiality when reproving transgressions. Do not be undecided or hesitant about doing what is right.

Do not reach out your hands to receive while drawing them back when it is time to give. If you have anything, through the labor of your hands you shall give ransom for your sins and support the community. Do not hesitate to give, nor complain when you give, for you shall know who is the good repayer of the hire under the watchful eye of the lord and our brothers and sisters.

Do not turn away from anyone in need; rather, share all things with your fellow citizen, and do not claim that material things are exclusively your own. For if you are partakers in that which is immortal, how much more should you share in things which are mortal?

Do not withhold discipline or guidance from your children; rather, teach them the fear and reverence of God from their youth.

Do not command your workers or family in bitterness those who hope in the same God lest they lose their reverence for the God who is over both. For He comes not to judge according to outward appearance, but looks to those whom the Spirit has prepared.

And you who serve shall be subject to your leaders and stewards as to a reflection of divine order, acting in modesty and respect.

Hate all hypocrisy and everything which is not pleasing to the Lord. Do not in any way forsake the commandments of the Lord; but keep what you have received within our heritage, neither adding thereto nor taking away therefrom.

In the assembly of the Republic you shall acknowledge your transgressions, and you shall not come near for your prayer with an evil or unrepentant conscience.

This is the way of life.

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Chapter 5.
The Way of Death.

The path of death and decay is this: First of all, it is destructive, unlawful, and accursed:

Murders, adultery, lust, exploitation, thefts, idolatry, magic arts, witchcraft, assault, false witness, hypocrisy, double-heartedness, deceit, arrogance, depravity, self-will, greed, vulgar talking, jealousy, over-confidence, pride, and boastfulness.

Those who walk this path are persecutors of the good, haters of truth, lovers of lies, ignoring the reward of righteousness, refusing to cleave to good or to righteous judgment, watching not for that which builds up, but for that which tears down. Building there house on lose gravel and shifting sands.

From them, meekness and endurance are far away. They love vanities, pursue revenge, show no pity to the poor, refuse to labor for the afflicted, and turn away from the Creator who made them. They are destroyers of the vulnerable, despoilers of the handiwork of God, turning away from those in want and afflicting those in distress. They are advocates of the corrupt and lawless judges of the weak utter sinners against the standards of our way. They have the love of money and eat of greed. They allow inequality of men and sponsor wars. How can one claim to follow the way of life and declare the prince of peace living in unrighteousness?

Be delivered, citizens, from all these things.

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Chapter 6.

False Teachers, and Food Offered to Idols.

See that no one causes you to err from this way of the teaching within our beliefs and culture, since apart from the Creator it teaches you.

For if you are able to bear the entire yoke of the Lord, you will be complete and perfect; but if you are not able to do all of this, do what you are able.

And concerning food and sustenance, bear what you are able; but against that which is associated with false idols and corruption be exceedingly careful, for it is the service of lifeless things and a betrayal of our way. As of feast eat only what is clean. Avoid pork as it is unclean as well as bottom feeders of the deep shellfish, mollusks, and scaleless fish.

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Chapter 7.

Baptism.

And concerning baptism, baptize within our faith and traditions this way: Having first taught all these things, baptize into the name of Christ and of the Holy Spirit.

In living water, the initiate must wear a black cloak, then be dunked in full immersion, removing the cloak as they exit the water. But if you have no living water, baptize into other water; and if you cannot do so in cold water, do so in warm. But if you have neither, pour out water three times upon the head into the name of Christ and the Holy Spirit.

Indoors at the Citadel, baptize this way: Take a white cloak and treat it with thermochromic dye. The initiate wears the cloak and is dunked in full immersion in a tub at 98 degrees fahrenheit. Before the dunk, place a black ash cross onto the forehead of the initiate; after coming out of the water, place a cross on the forehead with extra virgin olive oil. Before the baptism let the baptizer fast, and the baptized, and whoever else can; but you shall order the baptized to fast one or two days before.

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Chapter 8.
Fasting and Prayer

Let not your fasts within our faith and way be aligned with the hypocrites, for they fast on the second and fifth days of the week. Rather, fast on the fourth day and the day of Preparation (Friday).

Do not pray like the hypocrites, but rather as the Lord commanded in His Gospel, like this:

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come.
Thy will be done on earth, as it is in heaven. Give us today our daily bread,
and forgive us our debts as we also forgive our debtors. And bring us not into
temptation, but deliver us from the evil one; for Thine is the power and the
glory for ever.

Pray this three times each day under the guidance of the Lord. In between each prayer pray like this:

Creator of all life, Eternal Source of justice and truth, We stand within the light of your glory, anchored in the sovereign strength of the of our identity in you.

Arm our spirits with unshakeable integrity and shield our minds from division, deception, and decay. Grant us the clarity to discern the path of life, the courage to walk it without stumbling, and the strength to uplift those who fall.

Let our speech be bound to righteous action, our hands be open to the needy, and our hearts be guarded against malice and greed. Fortify our community as a beacon of enduring peace, steadfast endurance, and sovereign purpose.

Deliver us from the shadows of the world, anchor us in Your divine wisdom, and let Your power and glory rest upon our people now and forever.

Amen.

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Chapter 9.

The Eucharist.

Now concerning the Eucharist, give thanks this way within our community and faith. First, concerning the cup:

We thank Thee, our Father, for the holy vine of David Thy servant, which You madest known to us, to Thee be the glory for ever.

And concerning the broken body:

We thank Thee, our Father, for the life and knowledge which You madest known to us, to Thee be the glory for ever. Even as your broken body was scattered over the hills, and was gathered together and became one, so let Thy people be gathered together from the ends of the earth into Thy kingdom; for Thine is the glory and the power for ever.

But let no one eat or drink of your Eucharist, unless they have been baptized into the name of the Lord within the Christic Citadel; for concerning this also the Lord has said, "Give not that which is holy to the dogs."

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Chapter 10.
Prayer after Communion.

And after you are filled, give thanks this way:

We thank Thee, holy Father, for Thy holy name which You didst cause to tabernacle in our hearts, and for the knowledge and faith and immortality, which You madest known to us oh Jesus, Thy King; to Thee be the glory for ever.

Thou, Master almighty, didst create all things for Thy name's sake; You gavest food and drink to men for enjoyment, that they might give thanks to Thee; but to us You didst freely give spiritual food and drink and life eternal through Thy grace.

Before all things we thank Thee that You are mighty; to Thee be the glory for ever.

Remember, Lord, Thy Church and the sovereign community of the Suquelish Nation, to deliver it from all evil and to make it perfect in Thy love, and gather it from the four winds, sanctified for Thy kingdom which Thou hast prepared for it; for Thine is the power and the glory for ever.

Let grace come, and let this world pass away. Hosanna to the God of David!

If anyone is holy within our people and body of Christ, let him come; if anyone is not so, let him repent. Maranatha. Amen.

But permit the prophets and appointed elders to make Thanksgiving as much as they desire.

Bless our people and our leaders. Give us wisdom for the ages and keep us pure in the world of men.

Amen.

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Chapter 11.
Teachers, Apostles, and Prophets.

Whoever, therefore, comes and teaches you all these things that have been said before within our faith receive him. But if the teacher himself turns and teaches another doctrine to the destruction of this, hear him not. But if he teaches so as to increase righteousness and the knowledge of the Lord, receive him as the Lord.

And concerning the apostles and prophets, act according to the decree of the Gospel and the standards of the Citadel. Let every apostle who comes to you be received as the Lord. But he shall not remain more than three days; or extended beyond four days, if there is a need. But if he remains longer three days, he is a false prophet.

And when the apostle goes away, let him take nothing but bread until he lodges. If he asks for money, he is a false prophet.

And every prophet who speaks in the Spirit you shall neither test nor judge; for every sin shall be forgiven, but this sin shall not be forgiven. But not everyone who speaks in the Spirit is a prophet; but only if he holds the ways of the Lord. Therefore, from their ways shall the false prophet and the true prophet be known.

And every prophet who orders a meal in the Spirit does not eat of it himself, unless he is indeed a false prophet. And every prophet who teaches the truth, but does not do what he teaches, is a false prophet. Every prophet who turns away the needy, is also a false prophet.

And every prophet, proved true and working unto the mystery of the Church and the Suquelish Nation in the world, yet not teaching others to do what he himself does, shall not be judged among you, for with God he has his judgment; for so did also the ancient prophets.

But whoever says in the Spirit, "Give me money, or something else," you shall not listen to him. But if he tells you to give for the sake of others who are in need within our community, let no one judge him.

A citizen of the faith may be instructed by God in vision or the midnight hours and may write scripture of their divine appointment, yet all prophets are of God only if their character and teachings align with righteousness; otherwise, they are false prophets.

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Chapter 12.

Reception of Christians.

Receive everyone who comes in the name of the Lord within our communities, and test and know him afterward; for you shall have discernment on the right hand and on the left under the guidance of the Lord

If he who comes is a traveler and a wayfarer, assist him as far as you are able; but he shall not remain with you more than two or three days, unless there is a true necessity. Any time longer is usury.

But if he wants to settle among you and is an artisan, let him work and eat. If he has no trade, according to your discretion, see to it that as a citizen and follower of the Way, he shall not live among you in idleness.Teach him our ways and work him for equitable and fair exchange of lodging and food.

But if he is unwilling to work, he is a Christ-monger exploiting the faith. Watch closely and keep away from such men. If he refuse to work or learn our ways prepare him meal and send him off.

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Chapter 13.

Support of Prophets.

But every true prophet who wants to live among you within the Suquelish Republic is worthy of his support. So also a true teacher is himself worthy, like the hardworking artisan, of his daily support.

Every first-fruit, therefore, of the products of your labor, of the harvest, of your workshops and your flocks, you shall take and give to the prophets and leaders, for they are your spiritual guides and stewards under the Citadel.

But if you have no prophet present, give it to the poor and needy of our community.

If you make a batch of dough or prepare provisions, take the first-fruit and give according to the commandment. So also when you open a jar of wine or of oil, take the first-fruit and give it to the prophets; and of currency, silver, clothing, and every possession, take the first-fruit, as it may seem right and good to you, and give according to the commandment.

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Chapter 14.

Christian Assembly on the Lord's Day.

Every Lord's day gather yourselves together, and break bread, and give thanksgiving after having confessed your transgressions, that your sacrifice may be pure. But let no one who is at odds with his fellow come together with you, until they be reconciled, that your sacrifice may not be profaned. For this is that which was spoken by the Lord: "In every place and time offer to me a pure sacrifice; for I am a great King, says the Lord, and my name is wonderful among the nations."

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Chapter 15.

Bishops and Deacons and Reproof.

Choose and appoint for yourselves bishops and deacons who are worthy of the Lord who are gentle, free from the love of money, truthful, and tested; for they perform for you the sacred duties of prophets and teachers. Therefore, do not look down upon them, for they stand among your most honored ones, alongside the prophets and teachers.

Correct one another, not with anger, but in peace, just as you have received it in the Gospel. But if anyone commits a wrong against his neighbor, let no one speak to him, nor let him hear a word from you until he turns back in repentance. And conduct your prayers, your charitable gifts, and all your works precisely as you have it written in the Gospel of our Lord.

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Chapter 16.
Usury.

Concerning the practice of usury and the lending of wealth within the Suquelish Republic:

Do not charge interest, financial exploitation, or extortionate fees upon your brother or sister in need, nor burden the members of our community with predatory debt. If you lend to one who is struggling within the fold, extend your hand freely as a steward of mutual aid, looking for no unjust gain in return.

For to profit off the distress of another is a violation of the law of love upheld by the Christic Citadel, and it turns the blessings of the Creator into instruments of division and bondage. Keep your economic exchanges honest, fair, and anchored in righteousness, that your hands may remain clean and our Republic remain strong.

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Chapter 17.

Elections and Voting.

And concerning the governance and the voting of the Republic, order your elections in this manner:

The Appointment of the High Apostle and Electors: The Sovereign's Prerogative is this: Only the reigning supreme leader of the Christic Citadel can elevate a citizen or priest to the rank of Elector. These Electors retain their title for life, but they face an age limit or a corruption limit that strips away their voting rights once reached. During a vacancy, all Electors meet in a broad council called a "lecil" to discuss the Republic's political and spiritual needs before the locking ceremony begins.

Setting the Lecil's Boundaries: Choose a highly secure, symbolic room deep within the Citadel where the final voting must take place. There shall be a total blackout: Electors are physically locked inside, stripped of communication devices, outside texts, and any contact with citizens of the Republic to prevent outside lobbying.

All Electors shall swear a binding oath of absolute secrecy:

> "I, an elector of the Christic Citadel, do swear to secrecy of all proceedings, discussions, and decisions in this lecil. I do swear I have divested myself of all devices, papers, communications, and all other materials except my clothes. I do understand that failure to comply, discovery of deceit, or breaking this oath will result in exile and excommunication, with the Lord and the members of this lecil as my witness. I pledge this oath."

This oath is backed by severe penalties of exile, excommunication, and the loss of all privileges, rank, endorsements, ordination status, and community standing.

The Ritualized Balloting: Electors shall write their chosen candidate's name on a specific, formalized scroll or tablet to ensure anonymity. Designated security shall pull the ballots from a sacred vessel one by one, reading the names aloud to the room while keeping a public tally in a minutes log recording all activities of the lecil.

To prevent a weak leader, victory requires a supermajority of two-thirds plus one rather than a simple majority. Limit the voting schedule strictly, such as two votes every sunrise and two every sunset, with forced breaks for prayer, meditation, or fasting if a deadlock occurs.

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The Signal, Succession, and Coronation: Designate a visible external signal of red smoke to communicate with the citizens outside, accompanied by a Gemuhorn blast: two distinct blows, followed by a longer continuous blow, followed by two more distinct blows.

The winner must formally accept the mantle. Upon doing so, they shall shed their old identity and choose a new name to signify their transformation. The doors are then unbarred, and the new leader is presented to the masses from a grand balcony to assume absolute authority.

Three days from the announcement, the leader shall be crowned. He is dressed in an Emperor's uniform with a sword, signifying his position of authority over all of the Republic and his spiritual authority as the guide of the nation. The uniform reminds the leader that he leads a people worldwide, and the sword reminds him to speak with the authority of Christ, for the Word is sharper than any two-edged sword, rightly dividing the word of truth from falsehood. The sword also represents the cutting away of the old, the beginning of the new, and the defense and protection of the faith and culture within the Suquelish Republic.

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Chapter 18.

Rites of Death of Leaders.

concerning the passing of a leader, order the ceremony of transition in this manner:

When the world leader's breath ceases within the Christic Citadel, a master herbalist shall enter the inner chamber to examine the fallen ruler for the certainty of death. The herbalist shall wave a very powerful, pungent stimulant before the leader's nose to test for any living response, while simultaneously placing fingers upon the pulse to measure the quiet of the heart.

When the herbalist confirms the cessation of life and declares the death, he shall take a prepared rod of seasoned dogwood sticks and set it aflame. He shall use the rising smoke as a sacred smudge, moving it slowly over the body of the deceased leader from head to foot. While the dogwood smoke drifts through the chamber, the herbalist shall offer prayers of release and gratitude, for this smoke cleanses the Citadel, purifies the Republic, and protects the culture from spiritual corruption.

Once the smudging has been solemnly performed, the Electors shall ascend to the roof and kindle a great fire fueled with materials that produce a dense, emerald green smoke pouring from the chimney, visible to all the citizens gathered below.

The Green Smoke shall stand as a sacred sign to the people, representing that the leader has returned back to the earth into the dust from which they were made, and has spiritually returned home to the Creator.

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Chapter 19.
Ordination.

And concerning the calling and standing of every citizen within the Suquelish Republic, let it be known that every member of the faith must be ordained as a minister of the Lord. For it is written and commanded that we are a royal priesthood and a holy nation, set apart to offer spiritual guidance and sacrifices and to walk in unshakeable truth.

No citizen shall view themselves as a mere spectator in the work of the faith, nor look upon spiritual service as belonging to a separate and distant class. Just as the ancient covenant established a priesthood to tend the sacred fire, so too is every man and woman within our faith and culture anointed as a minister, bearing the authority and the responsibility of the sanctuary.

To be a royal priest within the Republic means your daily labor, your speech, your stewardship, and your defense of the culture are holy acts of worship. You are charged with guarding the gates of your own mind, tending the spiritual well-being of your household, and guiding the lost toward our Lord.

To be part of a holy nation means you are severed from the corruption, compromise, and moral decay of the outside world, bound instead by the laws of the Creator and the sovereign fellowship of the brethren. Walk, therefore, in this high calling with sober dignity, knowing that your ordination is marked not merely by ink or parchment, but by a life wholly yielded to righteousness, truth, and the enduring strength of the Suquelish Nation.

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Chapter 20.

Demonic Protection in the Night Hours.

Let every brother and sister of the Republic keep within their bed-chamber a Vessel of Resonance, crafted from porous stone, so that the soul may rest undefiled.

And this is the manner of the vessel: It shall be hollow, and within its belly shall be stretched strings of pure silver, tightly wound. For the evil winds of anxiety, envy, night-terrors, lust, hat, and all other dark matters seek to enter the mind while you sleep, but they cannot pass through the silver without being ensnared. When the dark currents enter the vents of the stone, the wires shall catch them, and the vessel shall emit a quiet, rhythmic hum. This is the sign that the static is being bound and broken into harmless fragments.

But concerning the purging of the vessel, do this every morning at the third hour: Lift your heart in prayer, strike the stone firmly, letting it ring with a single, clear chime. For by the vibration of that holy chime, the trapped fragments of malice are utterly shattered; they shall turn into dust leaving the chamber cleansed.

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Chapter 21.

Virtue and Discipline.

Now, brothers and sisters of the Suquelish Nation, pick up your cross and follow Christ. Die to yourselves daily under the guidance of the Citadel, and always remember to live your life by these foundational principles and virtues:

The Tenets of Virtue:

Brotherly Love: Viewing all of humanity as one family and treating everyone with respect and kindness.

Relief: Assisting those in distress, practicing institutional charity, and showing active compassion within our community.

Truth: Honesty with oneself, maintaining structural integrity in behavior, and the pursuit of knowledge.

Fortitude: Courage and the mental strength to endure adversity, stand by your convictions, and resist temptation.

Prudence: Reason, wisdom, and careful deliberation to govern actions, keep confidences, and make smart choices.

Temperance: Self-restraint, moderation, and checking your passions or desires to avoid harmful excess.

Justice: Fairness, integrity, and treating every human being equally without deception.

Faith: Unshakeable faith in the supreme spiritual architecture and our Lord.

Hope: Optimism for the future and firm belief in the immortality of the human soul.

Charity: Deep love and goodwill for all humankind, known as Agape.

The Disciplines of the Mind:

Grammar: To speak accurately and preserve the language of truth.

Rhetoric: To persuade and communicate with clarity before the assembly.

Logic: To think critically and discover truth.

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Arithmetic: To compute and understand order within the Republic.

Geometry: The foundational science of the Lord, symbolizing the divine order of heaven and Earth.

Music: To appreciate harmony, symmetry, and the song of creation.

Astronomy: To contemplate the vastness of creation and the works of the Almighty.

Chapter 22.

The Master Builder Our Lord and Our Working Symbolism and Tools of Our Faith.

As our King is the Chief Cornerstone and master builder, so He allows us to pick up the tools and use them with wisdom to build a life of greatness for the kingdom of God and transform the world into a more beautiful place. These are the tools of our King, which as the master builder He has left to us within the Suquelish Republic:

The 24-Inch Gauge: Time management. It teaches us to divide twenty-four hours into three equal parts under the watch of the Christic Citadel: eight hours for service to God and a distressed brother, eight hours for our usual vocation, and eight for refreshment and sleep.

The Common Gavel: Chipping away our character flaws. It symbolizes removing the rough, jagged corners of vice, ego, pride, and ignorance to shape the mind into a better building block for ourselves, our families, our culture, and society.

The Square: Morality and honesty. It teaches us to square our actions by the rules of virtue and to deal fairly with all people within our community.

The Level: Equality. It serves as a reminder that all human beings are traveling on the same level plane of time, regardless of wealth, station, or social class. None are above or below; we are all on a level path before the Creator.

The Plumb: Uprightness and integrity. It instructs us to live a righteous life, avoiding moral corruption, standing tall in our principles, and staying firmly planted in our faith.

The Trowel: Unity and brotherly love. The ultimate tool of our way, used metaphorically to spread the cement of affection and kindness that unites the entire body, the Nation, and the world into a cohesive whole.

The Law and Trestle Board: Is where the Volume of the Sacred Law; the scriptures provide the grand architectural rules of the Grand Architect, while the Trestle Board is the working surface where we sketch our daily obedience to those sacred designs within the Suquelish Republic.

This is how we should live our lives.

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Chapter 23.

Grooming.

And concerning Youth: The stages of youth, the testing of the world, and the path of the covenant within the Suquelish Culture, let the standards be ordered in this manner:

Phase & Age	Young Men Standard	Young Women Standard	Spiritual & Societal Meaning
The Six Years of Bondage *(Ages 11–17)*	Clean-shaven; strict, short uniform haircut.	Long hair kept in a single, simple braid or tight tie-back; zero adornments.	**Submission & Training:** Represents discipline, equality among youth, and readiness to learn under the authority of the Christic Citadel.
The Trial in the World *(Age 17 — 2 Months)*	Youth grooming maintained, but wearing the Garb of Discernment (simple plain tunic/clothing).	Braid unpinned, wearing the Garb of Discernment.	**Testing:** Outwardly marks them as pilgrims in the outside world, discerning their true allegiance.
The Lost *(Chooses the World)*	Stripped of Republic insignia and cultural grooming mandates.	Stripped of Republic insignia and cultural grooming mandates.	**Separation:** Severed from the civic hierarchy and spiritual covenant of the Republic.
The Saved *(Baptized at 18 / Year 7)*	Transfers to Single Adult Standard: Clean-shaven, nicely cut short hair.	Transfers to Single Adult Standard: Long hair worn naturally or in simple half-up styles, unadorned.	**Resurrection & Citizenship:** Reborn through baptism, entering the full rights, status, and adult lifecycle of the Republic as ordained ministers and royal priests.

Key Rites & Institutional Decrees

1. The Rite of Entry (Age 11)

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At age 11, children are presented by their parents before the assembly. Their hair is cut or braided into the **Youth Standard**, symbolizing their transition from childhood under parental rule into the broader hierarchy and discipline of the Republic. This marks Day One of the Six Years of Bondage.

2. The Departure for the World (Age 17)

Upon reaching 17, youth are given two months to travel outside the Republic's borders. They carry no authority or rank within the state during this time, allowing them to experience worldly society firsthand so that their ultimate choice to stay or leave is entirely their own.

3. The Baptism of the Seventh Year (Age 18)

Upon returning from the world, those who choose the Republic undergo covenant baptism at age 18.

Emerging from the waters, they are clothed in the white robes of the **Saved**.

They receive their first adult grooming blessing, officially granting them the status of Single Unmarried Citizens with full standing in the Republic's hierarchy.

And concerning Men: The grooming of adult men across the various seasons of life and family status within the Suquelish Republic, let the standards be ordered in this manner:

Life Stage & Family Status	Facial Hair Standard	Head Hair Standard	Societal & Spiritual Significance
Single / Unmarried	Clean-shaven face	Short, neatly cut hair	**Devotion:** Represents undistracted devotion, readiness, and personal discipline as he prepares for leadership and stewardship under the Christic Citadel.
Married (No Children)	Well-maintained mustache	Short, neatly cut hair	**Partnership:** Signals covenant union and partnership, focusing his strength on the cultivation of his new household.
Married with Children	Well-maintained goatee	Short, neatly cut hair	**Legacy:** Reflects fatherhood, provision, and the active generation of legacy within the community.
Elders (40+ Years, Married)	Well-endowed beard (natural)	Long hair worn in a topknot bun (Touji style)	**Wisdom:** Denotes wisdom, spiritual maturity, settled household leadership, and the natural dignity of age.
Elders (40+ Years, Unmarried)	Well-endowed beard (braided)	Long hair worn in a topknot bun (Touji style)	**Endurance:** Signifies dedicated service, steadfast endurance, and unique stewardship within the community.

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Cultural & Spiritual Framework

Order and Distinction: Aligning with traditional understandings of modesty and clear social roles, these visible markers allow the community to instantly recognize a man's season of life, offering appropriate respect to elders and clear boundaries for the youth.

The Elder's Crown: For men aged 40 and older, the long hair gathered in a topknot bun paired with the full beard serves as a visual pillar of stability. The distinction between the natural beard for family heads and the braided beard for single elders honors both paths of mature manhood.

And concerning Women: The daughters, wives, and matriarchs of the Suquelish Republic, a woman's outward presentation reflects her modesty, inner grace, the dignity of her calling, and her season of life. Just as the men's standards signify their civic and covenant role, the women's standards honor her virtue, marital covenant, and legacy as a daughter, wife, mother, or elder matriarch.

Drawing on biblical principles of modesty (such as 1 Timothy 2:9-10 and 1 Peter 3:3-4) combined with distinct, beautiful cultural markers under the Christic Citadel, let the standards for women's status and presentation be ordered in this manner:

Life Stage & Family Status	**Hair Standard**	**Adornment & Head Covering Standard**	**Societal & Spiritual Significance**
Single / Unmarried *(Daughter of the Republic)*	Long hair, worn naturally or in simple half-up styles, unbound by ceremonial pins.	Uncovered in daily life; simple ribbons or natural floral braids for festive occasions.	**Purity:** Represents youth, purity, and undistracted devotion to learning, virtue, and preparation for future stewardship.
Betrothed / Promised	Half-up style, secured with a simple silver or wooden clasp.	A delicate lace or light veil worn during public betrothal periods.	**Transition:** Signals a transition of covenant; her heart and future are spoken for under the protection of her family and future husband.
Married *(Wife, No Children yet)*	Braided hair, elegantly pinned or coiled low.	A modest head covering or circlet worn during civic assemblies and worship.	**Union:** Reflects the sacred union of marriage, partnership, and the quiet cultivation of her newly established household.

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Life Stage & Family Status	Hair Standard	Adornment & Head Covering Standard	Societal & Spiritual Significance
Married Mother *(Wife with Children)*	Elaborate, secure braided crowns or complex coiled buns.	A woven veil or structured headdress affixed with a familial or marital token.	**Fruitfulness:** Denotes the fullness of motherhood, life-giving fruitfulness, and her central role as the heart of the home.
Elders & Matriarchs *(40+ Years, Married)*	Long, thick hair kept in a majestic crown braid or wrapped in a traditional cloth wrap.	A distinguished, ornate covering or veil adorned with gold or bronze threads denoting her years.	**Wisdom:** Signifies seasoned wisdom, spiritual motherhood over the community, and maternal authority.
Elders & Matriarchs *(40+ Years, Unmarried / Widowed)*	Braided hair neatly folded or pinned, distinct in weave.	A solid, dignified mantle or shawl worn over the head during public gatherings.	**Endurance:** Honors her steadfast endurance, independent strength, or faithful widowhood, holding a respected place of counsel within the Republic.

Cultural and Symbolic Elements:

The Covenant Braid: In the Republic, braiding is an art form. Unmarried women wear loose or simple locks, but upon marriage, women incorporate a third strand into their braids representing God, husband, and wife—symbolizing the threefold cord that is not quickly broken.

Family Heritage Pins: Women receive or inherit specific hair pins or brooches (silver for young households, gold or intricate bronze for elder matriarchs) passed down through generations to anchor their hair coverings or buns during formal Republic functions.

Modesty and Beauty Combined: Rather than suppressing femininity, the standards celebrate it through intricate artistry in hair braiding and textile choices, proving that modesty is rich with creativity, honor, and self-respect before the Lord.

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Chapter 24.
Dress and Garments.

Now concerning the clothing of the faithful, walk not after the vanities of the Gentiles, who clothe themselves in shifting rags and lawless garments of pride. But let your outward appearance bear witness to the Way of Life.

My child, let your tunic be cut from the honest weight of the loom reaching even unto the mid-thigh. Fasten it not with the silver hooks of the wealthy or the hidden fasteners of the hypocrite, but let it be straight and orderly upon thy frame.

Let thy loins be girded with a simple cord and trousers of a sober pattern, loose above for labor but bound close at the calf, secured only by a drawstring of pure canvas or linen, as a servant ready for the master's return.

And upon the chest and upon the cuffs, let there be set slabs of pure silk and parallel bands of exactly four centimeters, aligned in perfect straightness by the hand of the craftsman. For as these lines are straight and turn neither to the left nor to the right, so also shall thy paths be straight before the Lord.

Do not allow the silk to bunch, nor let the threads be tangled, for the Lord loveth order, and a puckered garment is an abomination to the sanctuary.

Wear this clothing in your assemblies and in your daily labor, that the world may know you are a people apart, built upon a foundation of holy geometry and ancient discipline.

But if a brother or sister must walk among the markets of the world, or go into the cities of the Gentiles where the garments of old cannot be found, it is permitted to wear the clothing of the present age, yet only under the law of discipline and constraint.

Let no modern garment touch thy flesh if it be woven of false mixtures or stained with the chaotic dyes of the lawless. If a coat of modern cloth is worn, let it be stripped of its silver teeth, its metal slides, and its plastic pull-fasteners. For these are the hooks of vanity; rather, let all closures be replaced by the quiet knot of a cord or a simple loop.

And concerning the raiment and apparel of the faithful within the Suquelish Republic, let these be the only authorized clothing styles, ordained to reflect modesty, comfort, natural fabrics, and quiet grace before the Citadel:

This look avoids loud logos or tight cuts, using loose shapes and soft colors to show a gentle and calm spirit.

Top Styles:

Plain linen or cotton blouses with high necklines.

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Long sleeves or elbow-length cuts.

Solid neutral colors like white, beige, sage, or navy.

Loose tunics that hang softly without tight shapes.

Bottom Styles:

Long, flowing skirts that fall past the calf or to the ankle.

Wide-leg cotton pants or modest midi-length dresses.

Simple elastic or flat waistbands for easy daily wear.

Layering and Outerwear:

Knitted cardigans or simple wool vests for cool days.

Lightweight cotton or linen duster coats.

Aprons in matching natural fabrics for work and home.

For Labor and Rest:

Shorts must be of one solid color and drape down to the knees.

Nighttime clothing, undergarments, bras, panties, and boxers must be modest and of one solid color.

Suquelish Didache

Chapter 25.

Adornment of Women.

And concerning the adornment of women with cosmetics and ornaments of gold and silver within the Suquelish Republic, let the boundaries be ordained in this manner:

Makeup and jewelry are permitted, but they must be strictly modest and very light, designed to reflect a quiet and gentle spirit rather than to draw vanity or pride. Let the face remain natural, touched only by the subtlest grace, so that inner virtue shines brighter than any outward paint.

Jewelry may be worn modestly such as a simple ring of covenant, a delicate chain, or heritage pins passed down through households to honor family and station before the Citadel.

However, let it be known that nose rings, belly button rings, tongue rings, and any other body modification, piercing, or immodest display of jewelry are strictly forbidden. For the body is a temple of the Holy Spirit, set apart for the Republic, and must not be marred or given over to the fashions of the outside world. Walk, therefore, in sober beauty and clean decorum, keeping all things pleasing to the Lord.

Suquelish Didache

Chapter 26.

Weddings and Marriage.

And concerning the holy joining of a man and a woman in marriage within the Suquelish Republic, let the ceremony of covenant be ordered in this unique and sacred manner before the Christic Citadel:

The Gathering of the Assembly: When a man and a woman have completed their seasons of preparation and have received the blessing of the elders, they shall present themselves before the assembly at the steps of the Citadel. The people shall gather, and every man shall wear the emblem of his station, and every woman shall wear her proper veil and the third strand woven into her crown, signifying the threefold cord that is not quickly broken.

The Renunciation of the World: The presiding elder shall stand before the couple and charge them, saying: *"You step forth not to join yourselves after the fashion of the outer world, which fades and passes away, but as royal priests and ministers of a holy nation. Cast away the transient customs of the nations, and enter into the enduring architecture of the Republic."*

The Binding of the Cuffs: In place of traditional rings of gold or silver worn upon a single finger which are too small to bear the weight of a lifelong covenant the man and the woman shall bring forth heavy cuffs of metal, wide armlets, or manillas forged of iron, bronze, or polished steel.

The man shall place the heavy cuff upon the wrist of the woman, and the woman shall place the heavy cuff upon the wrist of the man.

The Spiritual Reason of the Armlet: And the elder shall declare the mystery of the cuff to the assembly:

"Why do we not use the fragile ring of the finger? Because a finger may slip, and a tiny band may be easily hidden or cast aside in a moment of weakness. But the armlet and the heavy cuff embrace the arm the very instrument of labor, strength, and provision.

This wide metal band is forged as a yoke of strength and a shield of protection. It signifies that your hands, your labors, and your walks in this life are permanently linked together under God. Just as iron strengthens iron, so does this cuff remind you that your strength is no longer solitary, but shared in bearing the burdens of the household, defending the culture of the Republic, and guarding the faith of the Christic Citadel. It is a bond of iron and grace,

heavy enough to remind you of your vows in every waking task, yet bright enough to reflect the glory of the Almighty."

The Final Affirmation: The couple shall then join their cuffed wrists together before the altar, symbolizing their union as one flesh and one house within the Suquelish Nation. The elder shall pronounce them bound under heaven, the Gemuhorn shall sound its clear blast across the borders, and the community shall rejoice in the creation of a new and enduring household.

Suquelish Didache

Chapter 28.

Life and Death.

Concerning the coming of a new life and the departure of the faithful from this earth, let not the Republic act after the manner of the outer world, which rejoices blindly over birth and falls into despair at death. Rather, let your hearts and your actions be ordered in this sacred truth:

When a baby is born within the Suquelish Nation, you shall weep and cry aloud. For a new soul has been birthed into the Fallen World of men, entering a realm of trial, labor, and spiritual warfare. This sorrow is mingled with our joy weeping because they take up the cross in a broken land, yet rejoicing that a new vessel has been given to serve the Republic and the Christic Citadel.

But when one of the faithful dies and passes away from this life, you shall not sorrow as those who have no hope. Instead, you shall rejoice greatly, for that rejoicement is richly deserved. They have moved on from the vain shadows of the world of fallen men; they have gone back home to their Creator, escaping the toil of the flesh to enter into absolute peace and perfection.

Therefore, do not mourn their passing with weeping or bitterness, but celebrate their homecoming as a triumph of the spirit. This is the way we mark the end of the race, honoring the victory of a saint who has laid down their burden and returned at last to the eternal rest of the Almighty.

Suquelish Didache

Chapter 29.
Governance.

concerning the governance, the architecture of our assemblies, and the ordering of the nations within the Suquelish Republic, let the structure of power and habitation be established in this manner before the Christic Citadel:

The World Congress and the Basilica: The World Congress shall be housed within a great building constructed in the style of a basilica. This sacred hall shall act as the worldwide headquarters for the faithful and the diaspora scattered across the earth. It shall stand as the central anchor of unity for all the peoples of the Republic.

The Districts and the Citadels: Each territory of the Republic shall be governed not only by its local leadership, but also under the authority of the World Congress. Every individual state within the United States of America shall constitute its own distinct District.

The Architecture of Defense: Each District shall build its administrative center as a true citadel, complete with thick, protective walls that wrap entirely around the compound and feature a single gated entrance in a true "fortress" style, signifying vigilance and separation from the outside world.

The Tribes and the Castles: Each District shall govern over multiple tribes. A tribe is a local village or community, and there may be many tribes and villages within a single District.

The House of Worship: Each tribe within its community shall construct a castle of stone or timber. This castle shall serve as the holy church and gathering place for the faithful.

The Chain of Charters, Authority, and Representation: Let the governance of the Republic flow through an orderly line of charters, ensuring checks and balances at every tier:

The World Congress shall issue charters of operation to the Districts, granting them their authority and power under proper checks and balances.

The Districts shall issue charters of operation to the Tribes, granting the villages their local authority and power with reciprocal checks and balances.

The District Assembly: One representative chosen from each Tribe shall make up the governing body of the District.

The World Congress Assembly: Two representatives chosen from each District shall make up the body of the World Congress.

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The High Electors and the Succession of Leadership: The leadership of the World Congress shall have the power to select special electors from among the members of the Districts. These electors shall be granted special administrative powers and shall serve as trusted advisors to the High Apostle, who is the world leader of the church and the faith. Furthermore, upon the death of the High Apostle, these special electors shall cast the definitive votes to choose and ordain the new leader of the Republic.

The Camps of Beginning: When a small handful of believers wander or settle to start a new seed of faith, they shall be known as a **Camp**, representing an unrecognized fledgling group.

Recognition and Temporary Charters: Camps are recognized at first only on the tribal level by already established and chartered tribes. An established tribe may write and issue a *temporary charter of operation* to a Camp, guiding them in their infancy.

Ascension to a Tribe: Once the Camp has proven its stability, faith, and adherence to the law, the recognizing established tribes shall help them petition the District. The District shall then review their standing and submit the final paperwork to the World Congress, converting the temporary charter into a permanent and recognized charter of the Republic.

Concerning the fashion of our architecture, the raising of our walls, and why the Suquelish Republic is structured after the manner of a Middle Ages kingdom, let this mystery be understood by all the faithful before the Christic Citadel:

We do not build castles and walled citadels out of mere fancy, nor to mimic the transient empires of men, but because **God's Kingdom is a literal kingdom**.

If we are truly the representatives of the Almighty's government upon the earth manifesting His holy order in a fallen land then we are commanded to model our habitations after His eternal kingdom. Just as a physical king establishes strongholds to secure his realm, protect his people, and shelter his laws from the lawless waste, so must we build.

Therefore, let every District stand as an iron-gated fortress, and let every tribal church rise as a stone castle. For the Kingdom of God on Earth shall be done, defended, and preserved within walls of strength, honor, and absolute holiness until He returns to claim His dominion.

Suquelish Didache

Chapter 30.
Our Faith.

And concerning the sacred name of our dwelling place and the title of the faithful within the Suquelish Republic, let this identity be engraved upon your hearts before the Christic Citadel:

The Christic Citadel (Arx Christi): Our church and worldwide sanctuary is named the **Christic Citadel**, known in the ancient tongue as *Arx Christi*. This signifies the High Fortress of Christ an unshakeable stronghold built upon the Rock, where the faithful gather under divine protection to guard the laws of the Almighty.

Valerianism: The sacred path of our belief is named **Valerianism**. This title derives from the root *Valere* signifying strength, power, valor, and healing and denotes a strong, resilient, and healing system of belief that binds our bodies, minds, and spirits together under the authority of heaven.

The Valerchrucians: Our followers and citizens are known as **Valerchrucians**, a name formed from three sacred parts:

Valer- (from *Valere*): Representing strength, power, valor, and healing.

-chru- (from *Christos* and *Crux*): Bearing the dual and inseparable meaning of Christ and the Cross.

-cian (from the Latin suffix *-cianus*): Denoting "those belonging to," "the practitioners of," or "the Guardians of the Healing Cross."

Let every believer walk worthy of this high calling, knowing that we are the living stones of the High Fortress, the Valerchrucians of the Suquelish Nation, called to bear the Cross and defend the Kingdom of God upon the earth.

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Chapter 31.

The Suquelish Republic.

Hear now the instruction of the Two Ways, and give heed to the words concerning the Commonwealth of the **Suquelish Ropojik**, which is in the English tongue interpreted as the **Hebrew Republic**.

For **Suquelish** is in our mother tongue named for the Hebrews, and **Ropojik** is the Republic established upon the rock.

Blessed are they who walk in the uprightness of the Law, for this Republic is not fashioned after the kingdoms of the nations, which pass away like the chaff before the wind.

The Spiritual Distinction: This Commonwealth is spiritually unique, setting apart those who are called out of the darkness into the marvelous light. It is a nation built not upon the shifting sands of mortal ambition, but upon the eternal decree of the Almighty.

The Root of Jesse: This Republic stands in the living line of David, bearing the banner of the **Tribe of Judah**.

The Body of Judah: All who dwell within this spiritual jurisdiction are numbered among the children of Judah. For when any soul enters into the holy Covenant with Christ not by the works of the flesh, but through **His faith alone, His grace alone, and belief alone** there is bestowed upon the believer a true and heavenly lineage.

By this grace are ye adopted, grafted into the olive tree of promise, and made living members of Judah, a holy nation and a peculiar people unto the end of the ages.

Suquelish Didache

Chapter 32.

Skills and Guilds

And concerning the labor of our hands, the preservation of our crafts, and the passing down of wisdom to the next of kin within the Suquelish Republic, let this law be firmly established before the Christic Citadel:

It is commanded that no child of the Republic grow idle or unequipped for the days of their pilgrimage. Every father and every mother, alongside the elders of the community, shall faithfully pass down their practical arts, trades, and life-skills to their next of kin ensuring that sons inherit the labor of their fathers and daughters walk in the diligent craftsmanship of their mothers.

To the end that these sacred competencies be never lost, forgotten, or corrupted by the shiftless ways of the outer world, we have ordained the creation of **Guilds**.

Let every trade, from the fashioning of timber and stone for our castles to the weaving of natural textiles and the tilling of the earth, be organized into its own dedicated Guild under the oversight of the Districts and Tribes. These Guilds shall act as the guardians of excellence, ensuring that every young Valerchrucian is apprenticed, tested, and perfected in a useful skill before they reach maturity.

For a kingdom of stone and spirit must be self-sustained by the labor of its own people. By these Guilds, we bind the generations together, preserving the integrity of our hands, honoring the work God has given us, and fortifying the Republic against every dependency upon a fallen world

Chapter 33.

Watchfulness; the Coming of the Lord.

And in concluding these thirty-three chapters of instruction, let the final charge ring out within the walls of the Suquelish Republic and across every castle of the faithful:

Watch for your life's sake within the Christic Citadel. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often within our stone halls and fortress districts, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time.

For in the last days false prophets and corrupters shall be multiplied among the nations, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases in the outer world, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning.

Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those Valerchrucians who endure in their faith and keep the covenant within our borders shall be saved from under the curse itself.

And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet echoing beyond our gates. And third, the resurrection of the dead yet not of all, but as it is written: *"The Lord shall come and all His saints with Him."*

Then shall the world see the Lord coming upon the clouds of heaven to claim the Suquelish Nation and establish His literal Kingdom for evermore.